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The humble

ADVICE

OF THE

ASSEMBLY

OF

DIVINES,

Sitting at

WESTMINSTER,

Concerning a larger and a ſhorter

CATECHISME.

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IT is appointed by the Commiſsion of the Generall Aſſembly, that eight hundred copies and no more of the advice of the Aſſembly of Divines at *Weſtminſter* concerning a Catechiſme be preſently printed, to be ſent to Presbyteries, That according to the Ordinance of the late Generall Aſſembly, they may examine the ſame, and report their opinions to the next Generall Aſſembly.

A. KER.

TO THE

RIGHT HONOURABLE THE LORDS & COMMONS assembled in PARLIAMENT:

The humble Advise of the Assembly of DIVINES sitting at *Westminster*, *Concerning* A larger Catechisme.

QUESTION.

WHat is the chief and highest end of man?

A. Mans chief and highest end is, to glorifie God, and fully to enjoy him for ever.

Q. How doth it appear that there is a God?

A. The very light of nature in man, and the works of God, declare plainly that there is a God: But his Word

and Spirit onely do sufficiently and effectually reveale him unto men for their salvation.

Q. *What is the Word of God?*

A. The holy Scriptures of the Old and New Testament are the Word of God, the onely Rule of Faith and Obedience.

Q. *How doth it appear that the Scriptures are the VVord of God?*

A. The Scriptures manifest themselves to be the Word of God, by their majesty & purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up beleevers unto salvation: But the Spirit of God, bearing witnesse by and with the Scriptures in the heart of man, is alone able fully to perswade it, that they are the very Word of God.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to beleeve concerning God, and what duty God requires of man.

Q. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is, the Persons in the God-head, his Decrees, and the execution of his Decrees.

Q. *What is God?*

A. God is a Spirit, in and of himself infinite in being, glory, blessednesse, and perfection; allsufficient, eternall, unchangeable, incomprehensible, every where present, Almighty, knowing all things, most wise, most holy, most just, most mercifull and gracious, long-suffering, and abundant in goodnesse and truth.

Q. *Are*

Q. *Are there more Gods then one?*

A. There is but one onely, the living and true God.

Q. *How many Persons are there in the Godhead?*

A. There be three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one, true, eternall God, the same substance, equall in power and glory; although distinguished by their Personall Properties.

Q. *What are the Personall Properties of the three Persons in the Godhead?*

A. It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son, from all eternity.

Q. *How doth it appear that the Son and the Holy Ghost are God, equall with the Father.*

A. The Scriptures manifest that the Son, and the Holy Ghost are God, equall with the Father, ascribing unto them such Names, attributes, works, and worship, as are proper to God onely.

Q. *What are the decrees of God?*

A. Gods Decrees are the wise, free, and holy acts of the counsell of his will, whereby, from all eternity, he hath for his own glory, unchangeably, fore-ordained whatsoever comes to passe in time, especially concerning Angels and Men.

Q. *What hath God especially decreed concerning Angels and Men?*

A. God by an eternall and immutable Decree, out of his meer love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory; and in Christ hath chosen some men to eternall life,

and the means thereof: and also according to his soveraign power, and the unsearchable counsell of his own will, (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice.

Q. *How doth God execute his decrees?*

A. God executeth his Decrees in the works of Creation and Providence, according to his infallible foreknowledge, and the free and immutable counsell of his own will.

Q. *What is the work of Creation?*

A. The work of Creation, is that, wherein God did, in the beginning, by the word of his Power, make of nothing, the World and all things therein, for himself, within the space of six dayes, and all very good.

Q. *How did God create the Angels?*

A. God created all the Angels, spirits, immortall, holy, excellent in knowledge, mighty in power, to execute his Commandments, and to praise his Name; yet subject to change.

Q. *How did God create man?*

A. After God had made all other creatures, he created man male and female; formed the body of the man of the dust of the ground, and the woman of a rib of the man; indued them with living, reasonable, and immortall souls; made them after his own image, in knowledge, righteousnesse, and holinesse, having the Law of God written in their hearts, and power to fulfill it, with dominion over the creatures; yet subject to fall.

Q. *What are Gods works of providence?*

A. Gods works of Providence are, his most holy, wise,

wiſe, and powerful preſerving and governing all his creatures, ordering them & all their actions to his own glory.

Q. *What is Gods Providence toward the Angels?*

A. God by his Providence permitted ſome of the Angels, wilfully and irrecoverably to fall into ſin and damnation, limiting and ordering that, and all their ſins to his own glory; and eſtabliſhed the reſt in holineſſe and happineſſe; imploying them all, at his pleaſure, in the adminiſtrations of his power, mercy, and juſtice.

Q. *What was the providence of God toward man in the eſtate in which he was created?*

A. The Providence of God toward man, in the eſtate in which he was created, was, the placing him in Paradiſe, appointing him to dreſſe it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with himſelf, inſtituting the Sabbath, entering into a Covenant of life with him, upon condition of perſonall, perfect, and perpetuall obedience, of which the Tree of Life was a pledge, and forbiding to eat of the Tree of the Knowledge of good and evil, upon pain of death.

Q. *Did man continue in that eſtate wherein God at firſt created him?*

A. Our firſt Parents being left to the freedom of their own will, through the temptation of Satan tranſgreſſed the Commandment of God, in eating the forbidden fruit, and thereby fell from the eſtate of Innocency, wherein they were created.

Q. *Did all mankinde fall in that firſt tranſgreſsion?*

A. The Covenant being made with Adam as a publike perſon, not for himſelf only, but for his poſterity, all

mankinde descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

Q. *Into what estate did the fall bring mankinde?*

A. The Fall brought mankinde into that estate of sin and misery.

Q. *What is Sin?*

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creature.

Q. *Wherein consisteth the sinfulnesse of that estate whereinto man fell?*

A. The sinfulnesse of that estate whereinto man fell, consisteth in the guilt of Adams first sin, the want of that righteousnesse wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually, which is commonly called Originall Sin, and from which doe proceed all actuall transgressions.

Q. *How is Originall Sin conveyed from our first Parents unto their posterity?*

A. Originall Sin is conveyed from our first Parents unto their posterity by naturall generation, so as all that proceed from them in that way, are conceived and born in sin.

Q. *What misery did the fall bring upon mankinde?*

A. The Fall brought upon mankinde the losse of Communion with God, his displeasure and curse, so as we are by nature children of wrath, bond-slaves to Sathan, and justly liable to all punishments in this world, and that which is to come.

Q. *What are the punishments of Sin in this world?*

A. The

A. The Puniſhments of Sin in this world, are, either inward, as blindneſſe of minde, a reprobate ſenſe, ſtrong deluſions, hardneſſe of heart, horror of conſcience, and vile affections: or outward, as the curſe of God upon the creatures for our ſakes, and all other evils that befall us in our bodies, names, eſtates, relations, and imployments, together with death it ſelf.

Q. *What are the puniſhments of Sin in the world to come?*

A. The puniſhments of Sin in the world to come, are everlaſting ſeparation from the comfortable preſence of God, and moſt grievous torments in ſoul and body without intermiſſion, in hell fire, for ever.

Q. *Doth God leave all mankinde to periſh in the eſtate of ſin and miſery?*

A. God doth not leave all mankinde to periſh in the eſtate of ſin and miſery into which they fell by the breach of the firſt Covenant, commonly called the Covenant of Works; but, of his meer love and mercy, delivereh his elect out of it, and bringeth them into an eſtate of ſalvation by the ſecond Covenant, commonly called the Covenant of Grace.

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Chriſt, as the ſecond Adam, &, in him, with all the elect, as his ſeed.

Q. *How is the Grace of God manifeſted in the ſecond Covenant?*

A. The Grace of God is manifeſted in the ſecond Covenant, in that he freely provideth & offereth to ſinners a Mediator, and life and ſalvation by him; and, requiring Faith as the condition to intereſt them in him, promiſeth and giveth his holy Spirit to all his elect to work in them that Faith, with all other ſaving graces, and to inable them

unto

unto all holy obedience, as the evidence of the truth of their faith and thankfulneſſe to God, and as the way which he hath appointed them to ſalvation.

Q. *Was the Covenant of Grace alwayes adminiſtred after one and the ſame manner?*

A. The Covenant of Grace was not alwaies adminiſtred after the ſame manner, but the adminiſtrations of it under the Old Teſtament were different from thoſe under the New.

Q. *How was the Covenant of Grace adminiſtred under the Old Teſtament?*

A. The Covenant of Grace was adminiſtred under the Old Teſtament, by promiſes, prophecies, Sacrifices, Circumciſion, the Paſſeover, and other types and ordinances, which did all fore-ſignifie Chriſt then to come, and were for that time ſufficient to build up the elect in faith in the promiſed Meſſiah, by whom they then had full remiſſion of ſin, and eternall ſalvation.

Q. *How is the Covenant of Grace adminiſtred under the New Teſtament?*

A. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame Covenant of Grace was and ſtill is to be adminiſtred in the Preaching of the Word, and the adminiſtration of the Saeraments of Baptiſme and the Lords Supper; in which, Grace and ſalvation is held forth in more fulneſſe, evidence, and efficacy, to all nations.

Q. *Who is the Mediator of the Covenant of Grace?*

A. The only Mediator of the Covenant of Grace is the Lord Jeſus Chriſt, who being the eternall Sonne of God, of one ſubſtance and equall with the Father, in the fullneſſe of time became man, and ſo was and continues

to

to be God and man in two intire distinct natures, and one person, for ever.

Q. *How did Christ, being the Son of God, become Man?*

A. Christ the Son of God became Man by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her, yet without sin.

Q. *Why was it requisite, that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God; and the power of death, give worth and efficacie to his sufferings, obedience and intercession; and so satisfie Gods justice, procure his favour, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.

Q. *Why was it requisite that the Mediator should be Man?*

A. It was requisite that the Mediator should be Man, that he might advance our nature, perform obedience to the Law, suffer and make intercession for us in our nature, have a fellow-feeling of our infirmities, that we might receive the adoption of sons, and have comfort and accesse with boldnesse unto the throne of Grace.

Q. *Why was it requisite that the Mediator should be God and man in one person?*

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us, and relyed on by us, as the works of the whole person.

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from their sins.

Q. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure, and so, set apart, and fully furnished with all authority and ability to execute the Offices of Prophet, Priest, and King of his Church, in the estate both of his Humiliation and Exaltation.

Q. *How doth Christ execute the office of a Prophet?*

A. Christ executeth the Office of a Prophet, in his revealing to the Church, in all ages, by his Spirit and Word, in divers wayes of administration, the whole will of God in all things concerning their edification and salvation.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God, to be a reconciliation for the sins of his people, and in making continuall intercession for them.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the office of a King, in calling out of the world a people to himself, and giving them Officers, Laws, & Censures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory and their good; and also in taking vengeance on the rest, who know not God, and obey not the Gospel.

Q. *What was the estate of Christs Humiliation?*

A. The

A. The estate of Christs Humiliation was, that low condition, wherein, he, for your sakes, emptying himself of his glory, took upon him the form of a servant in his conception and birth, life, death, and after his death untill his resurrection.

Q. *How did Christ humble himself in his Conception and Birth?*

A. Christ humbled himself in his conception and birth, in that, being, from all eternity, the Son of God, in the bosome of the Father, he was pleased in the fulnesse of time to become the Son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement.

Q. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the Law, which he perfectly fulfilled, and by conflicting with the indignities of the world, temptations of Sathan, and infimities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.

Q. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that, having been betrayed by Judas, forsaken by his Disciples, scorned and rejected by the World, condemned by Pilate, and tormented by his persecutours; having also conflicted with the terrours of death, and the powers of darknesse, felt and born the weight of Gods wrath; he laid down his life an offering for sin, enduring the painfull, shamefull, and cursed death of the crosse.

Q. *Wherein consisted Christs humiliation after his death?*

A. Christs humiliation after his death, consisted in his being buried, and continuing in the state of the dead, and

under the power of death till the third day; which hath been otherwise expressed in these words, *He descended into Hell.*

Q. *What is the estate of Christs Exaltation?*

A. The estate of Christs Exaltation comprehendeth his Resurrection, Ascension, Sitting at the right hand of the Father, and his Coming again to Judge the world.

Q. *How was Christ exalted in his Resurrection?*

A. Christ was exalted in his Resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held, and having the very same body in which he suffered, with the essentiall properties thereof, but without mortality and other common infirmities belonging to this life, united to his soul, he rose again from the dead the third day, by his own power; whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death, and him that had the power of it, and to be Lord of quick and dead; all which he did as a publike person, the head of his Church, for their Justification, quickning in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.

Q. *How was Christ exalted in his Ascension?*

A. Christ was exalted in his Ascension, in that, having after his Resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God, and giving them commission to preach the Gospel to all nations; fourty dayes after his resurrection, he, in our nature, and as our head, triumphing over enemies, visibly went up into the highest heavens, there to receive gifts for men, to raise up our affections thither, and to prepare a place for us, where himself

himself is, and shall continue, till his second coming at the end of the world.

Q. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that, as God man he is advanced to highest favour with God the Father, with all fulnesse of joy, glory, and power over all things in heaven and earth, and doth gather and defend his Church, and subdue their enemies, furnisheth his ministers and people with gifts and graces, and maketh intercession for them.

Q. *How doth Christ make Intercession?*

A. Christ maketh Intercession, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applied to all beleevers, answering all accusations against them, procuring for them quiet of conscience notwithstanding daily failings, accesse with boldnesse to the throne of Grace, and acceptance of their persons and services.

Q. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged and condemned by wicked men, shall come again at the last day in great power, and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels, with a shout, with the voice of the Archangel, and with the trumpet of God, to judge the world in righteousnesse.

Q. *What benefits hath Christ procured by his Mediation?*

A. Christ by his Mediation hath procured Redemption, with all other benefits of the Covenant of Grace,

Q. *How doe we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost.

Q. *Who are made partakers of Redemption by Christ?*

A. Redemption is certainly applied, and effectually communicated to all those for whom Christ hath purchased it, who are in time by the Holy Ghost inabled to beleeve in Christ according to the Gospel.

Q. *Can they who have never heard the Gospel, and so, know not Jesus Christ, nor beleeve in him, be saved by their living according to the light of nature?*

A. They who having never heard the Gospel, know not Jesus Christ, and beleeve not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the Law of that Religion which they profesſe; neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body the Church.

Q. *Are all they saved who hear the Gospel and live in the Church?*

A. All that hear the Gospel and live in the visible Church are not saved, but they only who are true members of the Church invisible.

Q. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all ages and places of the world doe profesſe the true Religion, and of their children.

Q. *What are the special priviledges of the visible Church?*

A. The visible Church hath the priviledge of being under Gods speciall care and government, of being protected

tected and preserved in all ages, notwithstanding the opposition of all enemies, and of injoyning the communion of Saints, the ordinary meanes of salvation, offers of grace by Christ to all the members of it in the ministery of the Gospel, testifying, that whosoever beleeves in him shall be saved, and excluding none that will come unto him.

Q. *What is the invisible Church?*

A. The Invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head.

Q. *What speciall benefits doe the members of the Invisible Church enjoy by Christ?*

A. The members of the Invisible Church, by Christ, enjoy Union and Communion with him, in Grace and Glory.

Q. *What is that Union which the Elect have with Christ?*

A. The Union which the Elect have with Christ, is the work of Gods grace, whereby they are spiritually and mystically, yet really and inseparably joyned to Christ, as their head and husband; which is done in their effectuall Calling.

Q. *What is effectuall Calling?*

A. Effectuall Calling is the work of Gods Almighty power and grace, whereby, out of his free and especiall love to his elect, and from nothing in them moving him thereunto, he doth in his accepted time invite and draw them to Jesus Christ by his Word and Spirit, savingly inlightning their mindes, renewing and powerfully determining their wills, so as they, although in themselves dead in sin are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein.

Q. *Are*

Q. *Are the Elect onely effectually called?*

A. All the Elect, and they onely, are effectually called, although others may be, and often are, outwardly called by the ministery of the Word, and have some common operations of the Spirit, who, for their wilfull neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.

Q. *What is the Communion in Grace which the members of the invisible Church have with Christ?*

A. The Communion in grace, which the members of the Invisible Church have with Christ, is, their partaking of the vertue of his Mediation, in their Justification, Adoption, Sanctification, and whatever else in this life manifests their Union with him.

Q. *What is Justification?*

A. Justification is an act of Gods free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by Faith alone.

Q. *How is Justification an act of Gods free Grace?*

A. Although Christ by his Obedience and Death, did make a proper, reall, and full satisfaction to Gods Justice, in the behalf of them that are justified; yet, in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own only Son, imputing his righteousnesse to them, and requiring nothing of them for their Justification, but Faith, which also is his gift, their Justification is, to them, of free grace.

Q. *What is Justifying Faith?*

A. Ju-

A. Justifying Faith is a saving Grace, wrought in the heart of a Sinner by the Spirit and Word of God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousnesse therein held forth, for pardon of sinne, and for the accepting and accounting of his person righteous in the sight of God for salvation.

Q. *How doth Faith justifie a Sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do alwaies accompany it, or of good works that are the fruits of it, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification; but only as it is an Instrument, by which he receiveth and applieth Christ and his righteousnesse.

Q. *What is Adoption?*

A. Adoption is an act of the free grace of God, in and for his only Son, Jesus Christ, whereby all those that are justified are received into the number of his children, have his Name put upon them, the Spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the liberties and priviledges of the sons of God, made heires of all the promises, and fellow-heires with Christ in glory.

Q. *What is Sanctification?*

A. Sanctification is a work of Gods grace, whereby they, whom God hath before the foundation of the world chosen to be holy, are in time, through the powerfull operation of his Spirit applying the death and resur-

rection of Christ unto them, renewed in their whole man after the Image of God, having the seeds of Repentance unto life, and of all other saving graces put into their hearts, and those graces so stirred up, increased, and strengthened, as that they more and more die unto sin, and rise unto newnesse of life.

Q. *What is Repentance unto life?*

A. Repentance unto life, is a saving grace wrought in the heart of a sinner by the Spirit and Word of God, whereby, out of the sight and sense not only of the danger, but also of the filthinesse and odiousnesse of his sins, and upon the apprehension of Gods mercy in Christ to such as are penitent, he so grieves for, and hates his sins, as that he turns from them all to God, purposing and endeavouring constantly to walk with him in all the waies of new obedience.

Q. *Wherein do Justification and Sanctification differ?*

A. Although Sanctification be inseparably joyned with Justification; yet they differ, in that God in Justification imputeth the righteousnesse of Christ, in Sanctification his Spirit infuseth grace, and enableth to the exercise thereof: in the former sin is pardoned, in the other it is subdued; the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equall in all, nor in this life perfect in any, but growing up to perfection.

Q. *Whence ariseth the imperfection of Sanctification in believers?*

A. The imperfection of Sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the

Spirit,

ſpirit, whereby they are often foiled with temptations, and fall into many ſins, are hindered in all their ſpirituall ſervices, and their beſt works are imperfect and defiled in the ſight of God.

Q. *May not true beleevers, by reaſon of their imperfections, and the many temptations and ſins they are overtaken with, fall away from the ſtate of Grace?*

A. True beleevers, by reaſon of the unchangeable love of God, and his decree and covenant to give them perſeverance, their inſeparable union with Chriſt, his continuall interceſſion for them, and the ſpirit and ſeed of God abiding in them, can neither totally nor finally fall away from the ſtate of grace, but are kept by the power of God through faith unto ſalvation.

Q. *Can true beleevers be infallibly aſſured that they are in the eſtate of grace, and that they ſhall perſevere therein unto ſalvation?*

A. Such as truely beleeve in Chriſt, and endeavour to walk in all good conſcience before him, may, without extraordinary revelation, by faith grounded upon the truth of Gods promiſes, and by the ſpirit enabling them to diſcern in themſelves thoſe graces to which the promiſes of life are made, and bearing witneſſe with their ſpirits that they are the children of God, be infallibly aſſured that they are in the eſtate of grace, and ſhall perſevere therein unto ſalvation.

Q. *Are all true beleevers at all times aſſured of their preſent being in the eſtate of grace, and that they ſhall be ſaved?*

A. Aſſurance of grace and ſalvation not being of the eſſence of faith, true beleevers may wait long before they obtain it, and after the enjoyment thereof may have it weakened and intermitted through manifold diſtempers,

sins, temptations, and desertions; yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair.

Q. *What is the communion in Glory, which the members of the Invisible Church have with Christ?*

A. The communion in glory which the members of the Invisible Church have with Christ is, in this life, immediately after death, and at last perfected at the resurrection and day of Judgement.

Q. *What is the communion in glory, with Christ, which the members of the invisible Church enjoy in this life?*

A. The members of the invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, and so, in him, are interessed in that glory which he is fully possessed of; and, as an earnest thereof, enjoy the sense of Gods love, peace of conscience, joy in the Holy Ghost, and hope of glory: as, on the contrary, the sense of Gods revenging wrath, horrour of conscience, and a fearfull expectation of judgement, are, to the wicked, the beginning of their torments which they shall endure after death.

Q. *Shall all men die?*

A. Death being threatned as the wages of sin, it is appointed unto all men once to die, for that all have sinned.

Q. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting and curse of it, so that, although they die, yet it is out of Gods love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ

Christ in glory, which they then enter upon.

Q. What is the communion in glory with Christ, which the members of the invisible Church enjoy immediatly after death?

A. The Communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holinesse, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darknesse, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day.

Q. What are we to beleeve concerning the Resurrection?

A. We are to beleeve that at the last day there shall be a generall resurrection of the dead, both of the just and unjust; when they that are then found alive, shall in a moment be changed; and the self same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ; the bodies of the just, by the spirit of Christ, and by vertue of his resurrection, as their head, shall be raised in power, spirituall, incorruptible, and made like to his glorious body; and the bodies of the wicked shall be raised up in dishonour, by him, as an offended Judge.

Q. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the generall and finall judgement of Angels and men; the day and houre whereof no man knoweth, that all may

watch and pray, and be ever ready for the coming of the Lord.

Q. *What ſhall be done to the wicked at the day of judgement?*

A. At the day of judgement the wicked ſhall be ſet on Chriſts left hand, and, upon clear evidence, and full conviction of their own conſciences, ſhall have the fearfull, but juſt, ſentence of condemnation pronounced againſt them; and thereupon ſhall be caſt out from the favourable preſence of God, and the glorious fellowſhip with Chriſt, his Saints, and all his holy Angels into hell, to be puniſhed with unſpeakable torments, both of body and ſoul, with the devil and his angels for ever.

Q. *What ſhall be done to the righteous at the day of judgement?*

A. At the day of judgement, the righteous, being caught up to Chriſt in the clouds, ſhall be ſet on his right hand, and there openly acknowledged, and acquitted; ſhall joyn with him in the judging of reprobate angels and men, and ſhall be received into heaven; where they ſhall be fully and for ever freed from all ſinne and miſery, filled with unconceivable joyes, made perfectly holy and happy both in body and ſoul, in the company of innumerable Saints, and holy Angels, but eſpecially in the immediate viſion and fruition of God the Father, of our Lord Jeſus Chriſt, and of the holy Spirit, to all eternity: and this is the perfect and full communion which the members of the inviſible Church ſhall injoy with Chriſt in glory at the reſurrection and day of judgement.

Having

Having ſeen, what the Scriptures principally teach us to beleeve concerning God; it follows to conſider, what they require as the duty of man.

Q. *WHat is the duty that God requireth of man?*

A. The duty which God requireth of man, is, obedience to his revealed will.

Q. *What did God at firſt reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to Adam in the eſtate of innocency, and to all mankinde in him, beſide a ſpeciall command, not to eat of the fruit of the tree of the knowledge of good and evil, was, the Morall Law.

Q. *What is the Morall Law?*

A. The Morall Law is the declaration of the will of God to mankind, directing and binding every one to perſonall, perfect, and perpetuall conformity and obedience thereunto, in the frame and diſpoſition of the whole man ſoul and body, and in performance of all thoſe duties of holineſſe and righteouſneſſe which he oweth to God and man; promiſing life upon the fulfilling, and threatening death upon the breach of it.

Q. *Is there any uſe of the Morall Law to man ſince the fall?*

A. Although no man, ſince the fall, can attain to righteouſneſſe and life by the Morall Law, yet there is great uſe thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.

Q. *Of VVhat uſe is the Morall Law to all men?*

A. The Morall Law is of uſe to all men to inform them of the holy nature and will of God, and of their duty,

duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinfull pollution of their nature, hearts, and lives; to humble them in sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Q. What particular use is there of the Morall Law to unregenerate men?

A. The Morall Law is of use to unregenerate men, to awaken their consciences to fly from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.

Q. What speciall use is there of the Morall Law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the Morall Law as a Covenant of works, so as thereby they are neither justified nor condemned; yet, beside the generall uses thereof common to them with all men, it is of speciall use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulnesse, and to expresse the same in their greater care to conform themselves thereunto as the rule of their obedience.

Q. Where is the Morall Law summarily comprehended?

A. The Morall Law is summarily comprehended in the ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone, and are recorded in the 20th. chapter of *Exodus*: the foure first Commandments containing

ing our duty to God, and the other fix our duty to man.

Q. What Rules are to be observed for the right understanding of the ten Commandments?

A. For the right understanding of the ten Commandments, these rules are to be observed.

That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousnesse thereof, and unto intire obedience, for ever; so as, to require the utmost perfection of every duty, and to forbid the least degree of every sin.

That it is spirituall; and so, reacheth the Understanding, Will, Affections, and all other powers of the soul, as well as words, works, and gestures.

That, one and the same thing, in divers respects, is required or forbidden in severall Commandments.

That, as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatning is included; and, where a threatning is annexed, the contrary promise is included.

That, what God forbids, is at no time to be done, what he commands, is alwayes our duty, yet every particular duty is not to be done at all times.

That, under one sin or duty, all of the same kinde are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.

That, what is forbidden or commanded to our selves, we are bound, according to our places, to endeavours that it may be avoided or performed by others, according to the duty of their places.

That, in what is commanded to others, we are bound

according to our places and callings to be helpfull to them, and to take heed of partaking with others in what is forbidden them.

Q. *What speciall things are we to consider in the ten Commandements?*

A. We are to consider in the ten Commandements the Preface, the substance of the Commandements, themselves, and severall Reasons annexed to some of them to more inforce them:

Q. *What is the preface to the Commandements?*

A. The preface to the Commandements is contained in these words [**I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage**;] wherein God manifesteth his soveraignty, as being Jehovah, the eternall, immutable; and almighty God, having his Being in and of himself, and giving being to all his words and works; and that he is a God in Covenant, as with Israel of old, so with all his people; who, as he brought them out of their bondage in Egypt, so he delivereth us from our spirituall thraldome: and that therefore we are bound to take him for our God alone, and to keep all his Commandements.

Q. *What is the summe of the four Commandements, which contain our duty to God:*

A. The summe of the four Commandements containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our minde.

Q. *Which is the first Commandement?*

A. The first Commandement is, **Thou shalt have no other gods before me.**

Q. *What are the duties required in the first Commandement?*

A. The

A. The duties required in the first Commandement, are, the knowing and acknowledging of God to be the only true God, and our God: and to worship and glorifie him accordingly: by thinking, meditating, remembring, highly esteeming, honouring, adoring, chusing, loving, desiring, fearing of him, beleeving him, trusting, hoping, delighting, rejoycing in him, being zealous for him, calling upon him, giving all praise and thanks, and yeelding all obedience and submission to him, with the whole man, being carefull in all things to please him, and sorrowfull when in any thing he is offended, and walking humbly with him.

Q. What are the sins forbidden in the first Commandement?

A. The sins forbidden in the first Commandement, are, Athisme, in denying, or not having a God: Idolatry, in having, or worshipping more gods then one, or any with, or in stead of, the true God: the not having and avouching him for God, and our God: the omission or neglect of any thing due to him required in this Commandement: ignorance, forgetfulnesse, misapprehensions, false opinions, unworthy, and wicked thoughts of him, bold and curious searching into his secrets: all profanenesse, hatred of God, self-love, self-seeking, and all other inordinate and immoderate setting of our minde, will, or affections upon other things, and taking them off from him in whole or in part: vain credulity, unbelief, heresie, misbelief, distrust, despair, incorrigiblenes, insensiblenesse under judgements, hardnesse of heart, pride, presumption, carnall security, tempting of God, using unlawfull meanes, and trusting in lawfull means, carnall delights and joyes; corrupt, blinde, and indiscreet zeal:

slothfulnesse, and deadnesse in the things of God: estranging our selves, and apostatizing from God: praying, or giving any religious worship to Saints, Angels, or any other creatures: all compacts, and consulting with the devill, and harkening to his suggestions: making men the Lords of our faith and conscience: slighting and despising God, and his Commands: resisting, & grieving of his Spirit, discontent, and impatience at his dispensations, charging him foolishly for the evils he inflicts on us; and ascribing the praise of any good we either are, have, or can doe, to fortune, Idols, our selves, or any other creature

Q. *What are we especially taught by these words* [before me] *in the first Commandment?*

A. These words before me, or before my face, in the first Commandement, teach us, that God who seeth all things, takes speciall notice of, and is much displeased with the sin of having any other God: that so it may be an argument to dissuade from it: and to aggravate it, as a most impudent provocation: as also to perswade us to do, as in his sight, what ever we do in his service.

Q. *Which is the second Commandement?*

A. The second Commandement is [Thou shalt not make unto thee any graven image, or any likenesse of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down to them nor serve them: for I the Lord thy God am a jealous God; visiting the iniquity of the fathers upon the children, unto the third and fourth generation, of them that hate me, and shewing mercy unto thousands, of them that love me, and keep my Commandements.]

Q. *What*

Q. What are the duties required in the second Commandement?

A. The duties required in the second Commandement, are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word: particularly, Prayer and Thanksgiving in the name of Christ; the reading, preaching, and hearing of the Word; the administration and receiving of the Sacraments; Church-government and Discipline; the Ministery, and maintenance thereof; religious fasting; swearing by the name of God, and vowing unto him: As also the disaproving, detesting, opposing all false worship; and, according to each ones place and calling, removing it, and all monuments of idolatry.

Q. What are the sins forbidden in the second Commandement?

A. The sins forbidden in the second Commandement, are, all devising, counselling, commanding, using and any wayes approving any religious worship not instituted by God himself; tolerating a false Religion: the making any representation of God, of all, or of any of the three Persons, either inwardly in our minde, or outwardly, in any kinde of Image or likenesse of any creature whatsoever: all worshipping of it, or God in it, or by it: the making of any representation of feigned Deities, and all worship of them, or service belonging to them: all superstitious devices, corrupting the worship of God, adding to it, taking from it, whether invented and taken up of our selves, or received by tradion from others, though under the title of antiquity, customs, devotion, good intent, or any other pretence whatsoever; simony, sacrilege: all neglect, contempt, hindering, and opposing the

worship and ordinances which God hath appointed.

Q. *What are the Reasons annexed to the second Commandement, the more to enforce it?*

A. The Reasons annexed to the second Commandement, the more to enforce it, contained in those words [For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate me: and shewing mercy unto thousands of them that love me, and keep my Commandements:] are, beside Gods soveraignty over us, and property in us; his fervent zeal for his own worship, and his revengefull indignation against all false worship, as being a spirituall whoredom: accounting the breakers of this Commandement such as hate him, and threatning to punish them unto divers generations: and esteeming the observers of it such as love him, and keep his Commandements, and promising mercy to them unto many generations.

Q. *Which is the third Commandement?*

A. The third Commandement is, Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse, that taketh his Name in vain.

Q. *What is required in the third Commandement?*

A. The third Commandement requires, that the Name of God, his titles, attributes, ordinances, the word, Sacraments, prayer, oaths, vows, lots, his works, and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought, meditation, word, writing, by an holy profession, and answerable conversation, to the glory of God, and the good of our selves and others.

Q. *What*

Q. *What are the sins forbidden in the third Commandement?*

A. The sins forbidden in the third Commandement, are, the not using of Gods name as is required: and the abuse of it, in an ignorant, vain, irreverent, profane, superstitious, or wicked mentioning or otherwise using his titles, attributes, ordinances, or works: by blasphemy, perjury: all sinfull cursings, oaths, vows, and lots, violating of our oaths, and vows, if lawfull: and fulfilling them, if of things unlawfull: murmuring, and quarilling at, curious prying into, and misapplying of Gods decrees, and providences: misinterpreting, misapplying, or any way perverting the word, or any part of it, to profane jests, curious or unprofitable questions, vain janglings, or the maintaining of false doctrines: abusing it, the creatures, or any thing contained under the name of God, to charms, or sinfull lusts and practises: the maligning, scorning, reviling, or any wayes opposing of Gods truth, grace and wayes: making profession of Religion in hypocrisie, or for sinister ends: being ashamed of it, or a shame to it, by uncomfortable, unwise, unfruitfull, and offensive walking, or backsliding from it.

Q. *What Reasons are annexed to the third Commandement?*

A. The Reasons annexed to the third Commandement in these words [The Lord thy God] and [For the Lord will not holde him guiltlesse that taketh his name in vain:] are, because he is the Lord, and our God, and therefore his Name is not to be profaned, or any way abused by us: especially, because he will be so far from acquitting and sparing the transgressours of this commandement, as that he will not suffer them

them to escape his righteous judgement, albeit many such escape the censures and punishments of men.

Q. *Which is the fourth Commandement?*

A. The fourth Commandement is, [Remember the Sabbath day to keep it holy: six dayes shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not doe any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattell, nor thy stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.]

Q. *What is required in the fourth Commandement?*

A. The fourth Commandement requireth of all men, the sanctifying, or keeping holy to God, such set time as he hath appointed in his word, expressly, one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world, which is the Christian Sabbath, and in the New Testament called the Lords day.

Q. *How is the Sabbath, or Lords day, to be sanctified?*

A. The Sabbath or Lords day is to be sanctified, by an holy resting all the day, not only from such works as are at all times sinfull, but even from such worldly imployments and recreations as are on other dayes lawfull, and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the publike and private exercises of Gods worship; and to that end we are to prepare our hearts,

hearts, and with such foresight, diligence and moderation, to dispose, and seasonably to dispatch our worldly businesse, that wee may be the more free and fit for the duties of that day.

Q. *Why is the charge of keeping the Sabbath, more specially directed to governours of families, and other superiours?*

A. The charge of keeping the Sabbath is more specially directed to governours of families and other superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftimes to hinder them by imployments of their own.

Q. *What are the sins forbidden in the fourth Commandement?*

A. The sins forbidden in the fourth Commandement, are, all omissions of the duties required; all carelesse, negligent, and unprofitable performing of them, and being weary of them; all prophaneing the day by idlenesse, and doing that which is in it selfe sinfull, and by all needlesse works, words, and thoughts about our worldly imployments and recreations.

Q. *What are the Reasons annexed to the fourth Commandement, the more to enforce it?*

A. The Reasons annexed to the fourth Commandement, the more to enforce it, are taken from the equity of it, God allowing us six dayes of seven for our own affairs, and reserving but one for himselfe, in these words, [Six dayes shalt thou labour, and do all thy work:] from Gods challenging a speciall propriety in that day, [The seventh day is the Sabbath of the Lord thy God:] from the example of God, who in six dayes made [illegible]

ked the seventh day, and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it: [wherefore the Lord blessed the Sabbath day, and hallowed it.]

Q. *why is the word* Remember, *set in the beginning of the fourth Commandement?*

A. The word Remember is set in the beginning of the fourth Commandement, partly becaufe of the great benefit of remembring it; we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the reft of the Commandements, and to continue a thankfull remembrance of the two great benefits of Creation, and Redemption, which contain a fhort abridgement of Religion: and partly becaufe we are very ready to forget it; for that there is leffe light of nature for it, and yet it reftraineth our naturall liberty in things at other times lawfull: that it commeth but once in feven dayes, and many worldly bufineffes come between, and too often take off our mindes from thinking of it, either to prepare for it, or to fanctifie it; and that Sathan with his inftruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

Q. *what is the fumme of the fix Commandements, which contain our duty to man?*

A. The fumme of the fix Commandements, which contain our duty to man, is, to love our neighbour as our felves, and to doe to others what we would have them doe to us.

Q. *which is the fifth Commandement?*

A. The fifth Commandement is, Honour thy father and thy mother, that thy dayes may be long upon the land

land which the Lord thy God giveth thee.

Q. *Who are meant by Father and Mother, in the fifth Commandement?*

A. By Father and Mother, in the fifth Commandement, are meant not only naturall parents, but all superiours in age and gifts, and especially such as by Gods ordinance are over us in place of authority, whether in Family, Church, or Common-wealth.

Q. *why are Superiours stiled, Father and Mother?*

A. Superiours are styled Father and Mother, both to teach them in all duties towards their inferiours, like naturall parents, to expresse love and tenderness to them, according to their severall relations: and to work inferiours to a greater willingness and chearfulness in performing their duties to their superiors as to their parents.

Q. *what is the generall scope of the fifth Commandement?*

A. The generall scope of the fifth Commandement, is, the performance of those duties which we mutually owe in our severall relations, as Inferiours, Superiours, Equalls.

Q. *what is the Honour that Inferiours owe to their Superiours?*

A. The Honour which Inferiours owe to their Superiours, is, all due reverence, in heart, word, and behaviour: prayer, and thanksgiving for them: imitation of their vertues and graces: willing obedience to their lawfull commands, and counsels: due submission to their corrections: fidelity to, defence and maintenance of their persons and authority, according to their severall ranks, and the nature of their places; bearing with their infirmities, and covering them in love; that so they may be an honour to them and to their government.

Q. *What are the sins of Inferiours against their Superiours?*

A. The sins of Inferiours against their Superiours, are, all neglect of the duties required toward them; envying at, contempt of, and rebellion against their persons and places in their lawfull counsels, commands, and corrections; cursing, mocking, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government.

Q. *What is required of Superiours toward their Inferiours?*

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and blesse their inferiours: to instruct, counsell, and admonish them: countenancing, commending, and rewarding such as doe well: discountenancing, reproving, and chastising such as doe ill: protecting, and providing for them all things necessary for soule and body: and by grave, wise, holy, and exemplary carriage, to procure glory to God, honour to themselves, and so to preserve that authority which God hath put upon them.

Q. *What are the sins of Superiours?*

A. The sins of Superiours are, beside the neglect of the duties required of them, an inordinate seeking of themselves, their own glory, ease, profit, or pleasure: commanding things unlawfull, or not in the power of inferiours to performe: counselling, encouraging, or favouring them in that which is evill: disswading, discouraging, or discountenancing them in that which is good: correcting them unduly: careless exposing, or leaving them to wrong, temptation and danger: provoking them to wrath: or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet,

indiscreet, rigorous, or remisse behaviour.

Q. *What are the duties of equals.*

A. The duties of equals are, to regard the dignity and worth of each other, in giving honour to goe one before another, and to rejoyce in each others gifts and advancement, as in their own.

Q. *What are the sins of equals?*

A. The sinnes of equals are, beside the neglect of the duties required, the undervaluing of the worth, envying the gifts, grieving at the advancement or prosperity one of another, and usurping preheminence one over another.

Q. *What is the Reason annexed to the fifth Commandement, the more to enforce it?*

A. The Reason annexed to the fifth Commandement, in these words, [That thy dayes may be long upon the land which the Lord thy God giveth thee,] is, an expresse promise of long life and prosperity, as farre as it shall serve for Gods glory, and their own good, to all such as keep this Commandement.

Q. *Which is the sixth Commandement?*

A. The sixth Commandement is, [Thou shalt not kill.]

Q. *What are the duties required in the sixth Commandement?*

A. The duties required in the sixth Commandement, are, all careful studies, and lawfull endeavours to preserve the life of our selves and others: by resisting all thoughts, and purposes, subduing all passions, and avoyding all occasions, temptations, and practises, which tend to the unjust taking away the life of any: by just defence thereof against violence, patient bearing of the hand of God, quietnesse

neſſe of minde, chearefulneſſe of ſpirit, a ſober uſe of meat, drink, phiſick, ſleep, labour, and recreations; by charitable thoughts, love, compaſſion, meekneſſe, gentlenes, kindnes, peaceable, milde, and courteous ſpeeches and behaviour, forbearance, readineſſe to be reconciled, patient bearing and forgiving of injuries, and requiting good for evill, comforting and ſuccouring the diſtreſſed, and protecting and defending the innocent.

Q. *what are the ſinnes forbidden in the ſixth Commandement?*

A. The ſins forbidden in the ſixth Commandement, are, all taking away the life of our ſelves, or of others, except in caſe of publike juſtice, lawfull warre, or neceſſary defence: the neglecting or withdrawing the lawfull and neceſsary means of preſervation of life: ſinfull anger, hatred, envy, deſire of revenge, all exceſſive paſſions, diſtracting cares, immoderate uſe of meat, drink, labour and recreations; provoking words, oppreſſion, quarrelling, ſtriking, wounding, and whatſoever elſe tends to the deſtruction of the life of any.

Q. *which is the ſeventh Commandement?*

A. The ſeventh Commandement is, [Thou ſhalt not commit adultery.]

Q. *what are the duties required in the ſeventh Commandement?*

A. The duties required in the ſeventh Commandement, are, Chaſtity in body, minde, affections, words, and behaviour: and the preſervation of it in our ſelves and others: watchfulneſſe over the eyes, and all the ſenſes: temperance, keeping of chaſt company, modeſty in apparell, marriage by thoſe that have not the gift of continency: conjugall love, and cohabitation: diligent

labour

labour in our callings, ſhunning all occaſions of uncleanneſſe, and reſiſting temptations thereunto.

Q. *what are the ſins forbidden in the ſeventh Commandement?*

A. The ſins forbidden in the ſeventh Commandement, beſide the neglect of the duties required, are, adultery, fornication, rape, inceſt, ſodomy, and all unnaturall luſts; all unclean imaginations, thoughts, purpoſes and affections: all corrupt or filthy communications, or liſtening thereunto, wanton looks, impudent, or light behaviour, immodeſt apparell, prohibiting of lawfull, and diſpenſing with unlawfull marriages, allowing, tolerating, keeping of ſtews, and reſorting to them, intangling vows of ſingle life, undue delay of marriage, having more wives, or husbands then one, at the ſame time; unjuſt divorce, or deſertion, idleneſſe, gluttony, drunkenneſſe, unchaſt company, laſcivious ſongs, books, pictures, dancings, ſtage-playes and all other provocations to, or acts of uncleanneſſe either in our ſelves or others.

Q. *Which is the eighth Commandement?*

A. The eighth Commandement is, [Thou ſhalt not ſteal.]

Q. *what are the duties required in the eighth Commandement?*

A. The duties required in the eighth Commandement, are, truth, faithfulneſſe, and juſtice in contracts, and commerce between man and man, rendring to every one his due; reſtitution of goods unlawfully detained from the right owners thereof, giving, and lending freely according to our abilities, and the neceſſities of others; moderation of our judgments, wills, and affections, concerning worldly goods, a provident care and ſtudy to get, keep,

keep, use, and dispose those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition: a lawfull calling, and diligence in it: frugality, avoyding unnecessary law-suits, and suretyship, or other like ingagements, and an indeavour by all just, and lawfull means, to procure, preserve, and further, the wealth and outward estate of others, as well as our own.

Q. What are the sinnes forbidden in the eighth Commandement?

A. The sins forbidden in the eighth Commandement, beside the neglect of the duties required, are, theft, robbery, man-stealing, and receiving any thing that is stolne: fraudulent dealing, false weights and measures, removing land marks: injustice, and unfaithfulnesse in contracts between man and man, or in matters of trust: oppression, extortion, usury, bribery, vexatious law suits, unjust inclosures, and depopulations: ingrossing commodities to inhance the price, unlawfull callings, and all other unjust, or sinfull wayes of taking, or withholding from our neighbour what belongs to him, or of inriching our selves: covetousnesse, inordinate prizing, and affecting worldly goods: distrustfull, and distracting cares, and studies in getting, keeping, and using them, envying at the prosperity of others: as likewise idlenesse, prodigality, wastfull gaming, and all other wayes whereby we do unduly prejudice our own outward estate: and defrauding our selves of the due use and comfort of that estate which God hath given us.

Q. Which is the ninth Commandement?

A. The ninth Commandement is, [Thou shalt not bear false witnesse against thy neighbour.]

Q. What

Q. *What are the duties required in the ninth Commandement?*

A. The duties required in the ninth Commandment, are, the preserving and promoting of truth between man and man, and the good name of our neighbour as well as our own: appearing, & standing for, and from the heart, sincerely, freely, clearly, and fully, speakiug the truth, and onely the truth, in matters of judgment and justice, and in all other things whatsoever: a charitable esteem of our neighbours, loving, desiring, and rejoycing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging their guifts and graces; defending their innocency; a ready receiving of a good report, and unwillingnesse to admit of an evill report concerning them: discouraging tale-bearers, flatterers, and slanderers: love, and care of our own good name, and defending it when need requireth, keeping of lawfull promises, studying and practising of whatsoever things are true, honest, lovely, and of good report.

Q. *What are the sinnes forbidden in the ninth Commandement?*

A. The sins forbidden in the ninth Commandement, are, all prejudicing the truth, and the good name of our neighbours as well as our own, especially in publike judicature, giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evill cause, outfacing & over-bearing the truth, passing unjust sentence, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from

our selves, or complaint to others: speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtfull and equivocall expressions to the prejudice of truth or justice: speaking untruth, lying, slandering, back-biting, detracting, talebearing, whispering, scoffing, reviling, rash, harsh and partiall censuring, misconstruing intentions, words and actions, flattering, vain-glorious boasting: thinking or speaking too highly or too meanly of our selves or others, denying the gifts and graces of God, aggravating smaller faults, hiding, excusing, or extenuating of sinnes, when called to a free confession, unnecessary discovering of infirmities, raising false rumours, receiving and countenancing evill reports, and stopping our eares against just defence, evill suspition, envying or grieving at the deserved credit of any, endeavouring or desiring to impare it, rejoicing in their disgrace and infamy, scornfull contempt, fond admiration, breach of lawfull promises, neglecting such things as are of good report, and practising or not avoiding our selves, or not hindering, what we can, in others, such things as procure an ill name.

Q. *Which is the tenth Commandement?*

A. The tenth Commandment is, [**Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that is thy neighbours.**]

Q. *What are the duties required in the tenth Commandement?*

A. The duties required in the tenth Commandment, are, such a full contentment with our own condition, and such

such a charitable frame of the whole soule toward our neighbour, as that all our inward motions and affections touching him tend unto and further all that good which is his.

Q. *What are the sinnes forbidden in the tenth Commandement?*

A. The sins forbidden in the tenth Commandment, are, discontentment with our own estate, envying and grieving at the good of our neighbours, together with all inordinate motions and affections to any thing that is his.

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No man is able, either of himself, or by any grace received in this life, perfectly to keep the Commandements of God, but doth daily break them in thought, word, and deed.

Q. *Are all transgressions of the Law of God equally heinous in themselves, and in the sight of God?*

A. All transgressions of the law of God are not equally heinous: but some sins in themselves, and by reason of severall aggravations, are more heinous in the sight of God, then others.

Q. *What are those aggravations that make some sins more heinous then others?*

A. Sins receive their aggravations

From the persons offending: if they be of riper age, greater experience, or grace; eminent for profession, guifts, place, office; guides to others, and whose example is likely to be followed by others.

From the parties offended: if immediatly against God, his attributes and worship; against Christ, and his grace, the holy Spirit, his witnesse and workings; against superiours,

riours, men of eminency, and such as we stand especially related and ingaged unto; against any of the Saints, particularly weak brethen, the soules of them or any other, and the common good of all or many.

From the nature and quality of the offence: if it be against the expresse letter of the Law, break many Commandements, contain in it many sins, if not only conceived in the heart, but breaks forth in words and actions, scandalize others, and admit of no reparation; if against means, mercies, judgements, light of nature, conviction of conscience, publike or private admonition, censures of the Church, civil punishments, and our own prayers, purposes, promises, vows, covenants, and ingagements to God or men; if done deliberately, wilfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance.

From circumstances of time and place: if on the Lords day, or other times of divine worship, or immediately before or after these, or other helps to prevent or remedy such miscariages; if in publike, or in the presence of others who are thereby likely to be provoked or defiled.

Q. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the soveraignty, goodnesse, and holinesse of God, and against his righteous law; deserveth his wrath and curse, both in this life and that which is to come: and cannot be expiated but by the bloud of Christ.

Q. *What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the Law?*

A. That we may escape the wrath and curse of God due

due to us by reaſon of the tranſgreſſion of the Law, he requireth of us repentance toward God, and faith toward our Lord Jeſus Chriſt, and the diligent uſe of the outward means whereby Chriſt communicates to us the benefits of his mediation.

Q. *VVhat are the outward means whereby Chriſt communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Chriſt communicates to his Church the benefits of his mediation, are, all his ordinances; eſpecially the Word, Sacraments, and Prayer: all which are made effectuall to the elect for their ſalvation.

Q. *How is the Word made effectuall to ſalvation?*

A. The Spirit of God maketh the Reading, but eſpecially the Preaching of the Word, an effectuall means of enlightning, convincing, and humbling ſinners, of driving them out of themſelves, and drawing them unto Chriſt, of conforming them to his Image, and ſubduing them to his will, of ſtrengthening them againſt temptations & corruptions, of building them up in grace, and eſtabliſhing their hearts in holineſſe and comfort through faith unto ſalvation.

Q. *Is the VVord of God to be read by all?*

A. Although all are not to be permitted to read the Word publikely to the Congregation, yet all ſorts of people are bound to read it apart by themſelves, and with their families: to which end the holy Scriptures are to be tranſlated out of the Originall into vulgar languages.

Q. *How is the Word of God to be read?*

A. The holy Scriptures are to be read, with an high and reverent eſteem of them, with a firme perſwaſion that they are the very Word of God, and that he only can

enable us to understand them; with desire to know, believe, and obey the will of God revealed in them; with diligence, and attention to the matter and scope of them; with meditation, application, self-deniall, and prayer.

Q. *By whom is the VVord of God to be preached?*

A. The Word of God is to be preached only by such as are sufficiently guifted, and also duly approved and called to that office.

Q. *How is the VVord of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministery of the Word, are to preach sound doctrine, diligently, in season, and out of season: plainly, not in the enticing words of mans wisdome, but in demonstration of the Spirit, and power: faithfully, making known the whole counsel of God: wisely, applying themselves to the necessities and capacities of the hearers: zealously, with fervent love to God, and the soules of his people: sincerely, aiming at his glory, and their conversion, edification, and salvation.

Q. *VVhat is required of those that hear the VVord preached?*

A. It is required of those that hear the Word preached, that they attend upon it with diligence, preparation, and prayer: examine what they hear by the Scriptures: receive the truth with faith, love, meekness and readiness of minde, as the Word of God: meditate, and confer of it: hide it in their hearts: and bring forth the fruit of it in their lives.

Q. *How do the Sacraments become effectuall meanes of salvation?*

A. The Sacraments become effectuall means of salvation, not by any power in themselves, or any vertue derived

derived from the piety and intention of him by whom they are administred; but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted.

Q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his Church, to signifie, seal, and exhibit unto those that are within the Covenant of grace, the benefits of his mediation: to strengthen, and increase their faith, and all other graces: to oblige them to obedience: to testifie, and cherish their love and communion one with another; and to distinguish them from those that are without.

Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two: the one, an outward and sensible signe, used according to Christs own appointment: the other an inward and spirituall grace, thereby signified.

Q. *How many Sacraments hath Christ instituted in his Church under the New Testament?*

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments: Baptisme, and the Lords Supper.

Q. *What is Baptisme?*

A. Baptisme is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Sonne, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sinnes by his bloud, and regeneration by his spirit, of Adoption, and resurrection unto everlasting life: and whereby the parties baptized are solemnly admitted into the visible Church, and enter into an

open

open and professed ingagement to be wholly and onely the Lords.

Q. *Unto whom is Baptisme to be administred?*

A. Baptisme is not to be administred to any that are out of the visible Church, and so strangers to the Covenant of promise, till they professe their faith in Christ, and obedience to him: but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized.

Q. *How is our Baptisme to be improved by us?*

A. The needfull, but much neglected duty of improving our Baptisme, is to be performed by us all our life long; especially in the time of temptation, and when we are present at the administration of it to others; by serious and thankfull consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefits conferred & sealed thereby, and our solemn vow made therein; by being humbled for our sinfull defilement, our falling short of, and walking contrary to the grace of baptisme and our ingagements; by growing up to assurance of pardon of sinne, and of all other blessings sealed to us in that Sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sinne, and quickning of grace; and by endeavouring to live by faith, to have our conversation in holinesse and righteousnesse, as those that have therein given up their names to Christ, and to walk in brotherly love, as being baptized by the same Spirit into one body.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament,

ſtament, wherein, by giving and receiving bread and wine according to the appointment of Jeſus Chriſt, his death is ſhewed forth, and they that worthily communicate, feed npon his body and bloud, to their ſpirituall nouriſhment and growth in grace, have their union and communion with him confirmed, teſtifie and renue their thankfulneſſe and ingagement to God, and their mutuall love and fellowſhip each with other, as members of the ſame myſticall body.

Q. *How hath Chriſt appointed bread and wine to be given and received in the ſacrament of the Lords Supper?*

A. Chriſt hath appointed the Miniſters of his word, in the adminiſtration of the ſacrament of the Lords Supper, to ſet apart the bread and wine from common uſe, by the word of inſtitution, thankſgiving, and prayer, to take and break the bread, and to give both the Bread, and the Wine to the Communicants, who are, by the ſame appointment, to take, and eat the Bread, and to drink the Wine, in thankfull rememberance, that the body of Chriſt was broken and given, and his blood ſhed for them.

Q. *How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Chriſt therein?*

A. As the body and blood of Chriſt are not corporally or carnally preſent in, with, or under the Bread and Wine in the Lords Supper; and yet are ſpiritually preſent to the faith of the receiver, no leſſe truly and really then the elements themſelves are to their outward ſenſes: ſo they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and Blood of Chriſt, not after a corporall, or carnall, but in a ſpirituall manner; yet truly and really, while by faith

they receive and apply unto themſelves Chriſt crucified, and all the benefits of his death.

Q. *How are they that receive the Sacrament of the Lords Supper, to prepare themſelves before they come unto it?*

A. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themſelves thereunto, by examining themſelves of their being in Chriſt, of their ſins, and wants of the truth and meaſure of their knowledge, faith, repentance, love to God and the brethren, charity to all men, forgiving thoſe that have done them wrong, of their deſires after Chriſt, and of their new obedience: and by renewing the exerciſe of theſe graces, by ſerious meditation, and fervent prayer.

Q. *May one who doubteth of his being in Chriſt, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Chriſt, or of his due preparation to the Sacrament of the Lords Supper, may have true intereſt in Chriſt, though he be not yet aſſured thereof: and in Gods account, hath it, if he be duly affected with the apprehenſion of the want of it, and unfainedly deſires to be found in Chriſt, and to depart from iniquity: in which caſe (becauſe promiſes are made, and this Sacrament is appointed, for the relief even of weak and doubting Chriſtians) he is to bewail his unbelief, and labour to have his doubts reſolved, and ſo doing he may and ought to come unto the Lords Supper, that he may be further ſtrenthened.

Q. *May any who profeſſe the faith, and deſire to come to the Lords Supper, be kept from it?*

A. Such as are found to be ignorant, or ſcandalous, notwithſtanding their profeſſion of the faith, and deſire to come to the Lords Supper, may and ought to be kept from

from that Sacrament by the power which Christ hath left in his Church, untill they receive instruction, and manifest their reformation.

Q. *What is required of them that receive the Sacrament of the Lords Supper, in the time of the administration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance, diligenly observe the Sacramentall Elements and actions, heedfully discern the Lords body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces, in judging themselves, and sorrowing for sin, in earnest hungering and thirsting after Christ, feeding on him by faith, receiving of his fulnesse, trusting in his merits, rejoycing in his love, giving thanks for his grace, in renewing of their Covenant with God, and love to all the Saints.

Q. *what is the duty of Christians after they have received the Sacrament of the Lords Supper?*

A. The duty of Christians after they have received the Sacrament of the Lords Supper, is, seriously to consider how they have behaved themselves therein, and with what successe; if they finde quickning and comfort, to blesse God for it, beg the continuance of it, watch against relapses, fulfill their vows, and incourage themselves to a frequet attendance on that ordinance; but if they finde no present benefit, more exactly to review their preparation to and carriage at the Sacrament; in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time; but if they see they have failed in either, they

are to be humbled, and to attend upon it afterward with more care and diligence.

Q. *Wherein doe the Sacraments of Baptiſme and the Lords Supper agree?*

A. The Sacraments of Baptiſme and the Lords Supper agree, in that the authour of both is God, the ſpirituall part of both is Chriſt and his benefits, both are ſeals of the ſame Covenant, are to be diſpenſed by Miniſters of the Goſpel and by none other, and to be continued in the Church of Chriſt until his ſecond coming.

Q. *Wherein doe the Sacraments of Baptiſme and the Lords Supper differ?*

A. The Secraments of Baptiſme and the Lords Supper differ, in that, Baptiſme is to be adminiſtred but once, with water, to be a ſign and ſeal of our regeneration and ingrafting into Chriſt, and that even to infants; whereas the Lords Supper is to be adminiſtred often, in the Elements of bread and wine, to repreſent and exhibit Chriſt as ſpirituall nouriſhment to the ſoul, and to confirm our continuance and growth in him, and that only to ſuch as are of years and ability to examine themſelves.

Q. *What is Prayer?*

A. Prayer is an offering up of our deſires unto God, in the Name of Chriſt, by the help of his Spirit, with confeſſion of our ſins, and thankfull acknowledgement of his mercies.

Q. *Are we to pray unto God only?*

A. God only being able to ſearch the hearts, hear the requeſts, pardon the ſins, and fulfill the deſires of all, and only to be beleeved in, and worſhipped with religious worſhip; prayer, which is a ſpeciall part thereof, is to be made by all to him alone, and to none other.

Q. *What*

Q. *What is it to pray in the Name of Christ?*

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake, not by bare mentioning of his Name, but by drawing our incouragement to pray, and our boldnesse, strength, and hope of acceptance in prayer, from Christ and his mediation.

Q. *Why are we to pray in the name of Christ?*

A. The sinfullnesse of man, and his distance from God by reason thereof, being so great as that we can have no accesse into his presence without a Mediatour; and there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone; we are to pray in no other name but his onely.

Q. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, & graces, which are requisite for the right performance of that duty.

Q. *For whom are we to pray?*

A. We are to pray for the whole Church of Christ upon earth, for Magistrates and Ministers, for our selves, our brethren, yea our enemies, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those that are known to have sinned the sinne unto death.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God, the welfare of the Church, our own or others

good; but not for any thing that is unlawfull.

Q. *How are we to pray?*

A. We are to pray, with an awfull apprehenſion of the Majeſty of God, and deep ſenſe of our own unworthineſſe, neceſſities, and ſins; with penitent, thankfull, and inlarged hearts: with underſtanding, faith, ſincerity, fervency, love, and perſeverance, waiting upon him with humble ſubmiſſion to his will.

Q. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of uſe to direct us in the duty of praying; but the ſpeciall rule of direction is that form of prayer, which our Saviour Chriſt taught his Diſciples, commonly called the Lords Prayer.

Q. *How is the Lords Prayer to be uſed?*

A. The Lords Prayer is not onely for direction, as a pattern according to which we are to make other praiers; but may alſo be uſed as a prayer, ſo that it be done with underſtanding, faith, reverence, and other graces neceſſary to the right performance of the duty of prayer.

Q. *Of how many parts doth the Lords Prayer conſiſt?*

A. The Lords Prayer conſiſts of three parts, a Preface, Petitions, and a concluſion.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer [contained in theſe words, **Our Father which art in Heaven,**] teacheth us, when we pray, to draw near unto God, with confidence of his fatherly goodneſſe, and our intereſt therein, with reverence and all other childlike diſpoſitions, heavenly affections, and due apprehenſions of his ſoveraign power, Majeſty, and gracious condeſcenſion; as alſo to pray with and for others.

Q. *What*

Q. *What do we pray for in the first Petition?*

A. In the first petition, [which is, **Hallowed be thy name,**] acknowledging the utter inability and indisposition that is in our selves and all men to honour God aright: we pray, that God would by his grace inable and incline us and others to know, to acknowledge and highly to esteem him, his titles, attributes, ordinances, word, works, and whatsoever he is pleased to make himself known by, and to glorifie him in thought, word, and deed; that he would prevent and remove Atheisme, ignorance, idolatry, profaneness, and whatsoever is dishonourable to him; and by his over-ruling providence, direct and dispose of all things to his own glory.

Q. *What do we pray for in the second Petition?*

A. In the second Petition, (which is, **Thy kingdom come,**) acknowledging our selves and all man kinde to be by nature under the dominion of sin, and Sathan: we pray, that the kingdom of sin, and Sathan, may be destroyed, the Gospel propagated throughout the world, the Jews called, the fulnesse of the Gentiles brought in, the church furnished with all Gospel-officers and ordinances, purged from corruption, countenanced and maintained by the civill magistrate; that the ordinances of Christ may be purely dispensed and made effectuall to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted; that Christ would rule in our hearts here, and hasten the time of his second coming and our reigning with him for ever, and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.

Q. *What*

Q. *What do we pray for in the third Petition?*

A. In the third Petition, (which is, **Thy will be done on earth, as it is in heaven,**) acknowledging that by nature we and all men are not only utterly unable and unwilling to know and to doe the will of God, but prone to rebell against his word, to repine and murmure against his Providence, and wholly inclined to doe the will of the flesh, and of the devil: We pray, that God would by his Spirit take away from our selves and others, all blindnesse, weaknesse, indispositednesse, and perversnesse of heart, and by his grace make us able and willing to know, doe, and submit to his will in all things, with the like humility, cheerfulnesse, faithfulnesse, diligence, zeal, sincerity, and constancy as the Angels doe in heaven.

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, (which is, **Give us this day our daily bread,**) acknowledging that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them: and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them, but prone to desire, get, and use them unlawfully, we pray for our selves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawfull means, may, of his free guift, and as to his fatherly wisdom shall seem best, injoy a competent portion of them, and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them; and be kept from all things that are contrary to our temporall support and comfort.

Q. *What*

Q. what doe we pray for in the fifth Petition?

A. In the fifth Petition, [which is, **Forgive us our debts, as we forgive our debtors,**] acknowledging, that we and all others are guilty both of originall and actuall sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt; we pray for our selves and others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applyed by faith, acquit us both from the guilt and punishment of sinne, accept us in his beloved, continue his favour and grace to us, pardon our dayly faylings, and fill us with peace and joy in giving us dayly more and more assurance of forgivenesse; which we are the rather imboldned to aske, and encouraged to expect, when we have this testimony in our selves, that we from the heart forgive others their offences.

Q. What doe we pray for in the sixth Petition?

A. In the sixth Petition, (which is, **And lead us not into temptation, but deliver us from evill,**) acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foyled, and for a time led captive by temptations; that Sathan, the world, and the flesh are ready powerfully to draw us aside and insnare us; and that we, even after the pardon of our sins, by reason of our corruption, weakenesse, and want of watchfulnesse, are not only subject to be tempted, and forward to expose our selves unto temptations, but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them; and, worthy to be left under the power of them; we pray, that God would so over-

rule the world and all in it, subdue the flesh, and restrain Sathan, order all things, bestow and blesse all means of grace, and quicken us to watchfulnesse in the use of them, that we and all his people may by his providence be kept from being tempted to sinne, or, if temped, that by his spirit we may be powerfully supported and enabled to stand in the hour of temptation, or, when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof: that our sanctification and salvation may be perfected, Sathan trodden under our feet, and we fully freed from sin, temptation, and all evill for ever.

Q. *What doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer, (which is, **For thine is the kingdome, the power, and the glory, for ever, Amen**) teacheth us to inforce our petitions with arguments, which are to be taken not from any worthines in our selves, or in any other creature but from God; and with our prayers to joyne praises, ascribing to God alone eternall soveraingnty, omnipotency, and glorious excellency, in regard whereof, as he is able and willing to help us, so we by faith are imboldned to plead with him that he would, and quietly to rely upon him that he will fulfill our requests, and to testifie this our desire and assurance, we say, *Amen.*

FINIS.

TO THE
RIGHT HONOURABLE
THE
LORDS & COMMONS
assembled in
PARLIAMENT:

The humble Advise of the Assembly of DIVINES sitting at *Westminster*,

Concerning

A larger Catechisme.

shorter

QUESTION.

WHat is the chiefe end of man?

A. Mans chiefe end is to glorifie God, and to enjoy him for ever.

Q. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New Testament) is the only rule to direct us how we may glorifie and enjoy him.

Q. *What doe the Scriptures principally teach?*

A. The Scriptures principally teach, What man is to beleeve, concerning God, and what duty God requires of man.

Q. *What is God?*

A. God is a Spirit, infinite, eternall, and unchangeable, in his being, wisdome, power, holinesse, justice, goodnesse, and truth.

Q. *Are there more Gods then one?*

A. There is but one only, the living and true God.

Q. *How many Persons are there in the God-head?*

A. There are three Persons in the God-head, the Father, the Sonne, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. *What are the Decrees of God?*

A. The Decrees of God are, his eternall purpose according to the counsell of his Will, whereby for his own glory, he hath fore-ordained whatsoever comes to passe.

Q. *How doth God execute his decrees?*

A. God executeth his Decrees in the Works of Creation and Providence.

Q. *What is the work of Creation?*

A. The Work of Creation is Gods making all things of nothing, by the Word of his Power, in the space of six dayes, and all very good.

Q. *How did God create man?*

A. God created man, male, and female, after his own image, in knowledge, righteousnesse, and holinesse, with dominion over the creatures.

Q. *What are Gods works of Providence?*

A. Gods Works of Providence are his most holy, wise, and powerfull preserving, and governing all his

creatures, and all their actions.

Q. What speciall act of Providence did God exercise toward Man in the estate wherein he was created?

A. When God had created Man, he entred into a Covenant of life with him, upon condition of perfect Obedience: forbidding him to eat of the tree of the knowledge of good and evill, upon pain of death.

Q. Did our first Parents continue in the estate wherein they were created.

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. What is sinne?

A. Sinne is any want of conformity unto, or trangression of the Law of God.

Q. What was the sinne whereby our first Parents fell from the estate wherein they were created?

A. The sinne whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. Did all mankinde fall in Adams first transgression?

A. The Covenant being made with Adam, not only for himselfe, but for his posterity, all mankinde descending from him by ordinary generation sinned in him, and fell with him in his first transgression.

Q. Into what estate did the fall bring mankinde?

A. The fall brought mankinde into an estate of sin and misery.

Q. Wherein consists the sinfulnesse of that estate whereinto man fell?

A. The sinfulnesse of that estate whereinto man fell, consists in the guilt of Adams first sin, the want of Ori-

ginall righteousnesse, and the corruption of his whole nature, which is commonly called Originall sin, together with all actuall transgressions which proceed from it.

Q. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so, made liable to all miseries in this life, to death it selfe, and to the paines of hell for ever.

Q. *Did God leave all mankinde to perish in the estate of sin and misery?*

A. God, having out of his meer good pleasure from all eternity elected some to everlasting life, did enter into a Covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer.

Q. *Who is the Redeemer of Gods elect?*

A. The only Redeemer of Gods elect is the Lord Jesus Christ, who being the eternall Son of God, became man, and so, was and continueth to be God and man, in two distinct Natures, and one Person, for ever.

Q. *How did Christ being the Son of God become man?*

A. Christ the Sonne of God became man by taking to himselfe a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin.

Q. *What offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation, and Exaltation.

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office a Prophet, in revealing to us, by his Word and Spirit, the will of God for our Salvation.

Q. *How*

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himselfe a sacrifice to satisfie divine justice, and reconcile us to God: and in making continuall intercession for us.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himselfe, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. *wherein did Christs Humiliation consist?*

A. Christs Humiliation consisted in his being borne, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the crosse, in being buried, and continuing under the power of death for a time.

Q. *wherein consisteth Christs Exaltion?*

A. Christs Exaltation consisteth in his rising again from the dead on the third day, in ascending up into Heaven, in sitting at the right hand of God the Father, and in commiug to judge the world at the last day.

Q. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption purchased by Christ, by the effectuall Application of it to us by his holy Spirit.

Q. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applyeth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ, in our Effectuall Calling.

Q. *what is Effectuall Calling?*

A. Effectuall Calling is the work of Gods Spirit, whereby,

whereby, convincing us of our sinne and misery, inlightening our minds in the knowledge of Christ, and renewing our wills, he doth perswade and inable us to imbrace Jesus Christ freely offered to us in the Gospel.

Q. what benefits doe they that are Effectually Called, partake of in this life?

A. They that are Effectually Called, doe in this life partake of Justification, Adoption, Sanctification, and the severall benefits which in this life doe either accompany or flow from them.

Q. what is Iustification?

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight, onely for the righteousnesse of Christ imputed to us, and received by Faith alone.

Q. what is Adoption?

A. Adoption is an act of Gods free grace, whereby we are received into the number, and have a right to all the priviledges, of the Sons of God.

Q. What is Sanctification?

A. Sanctification is the work of Gods free grace, whereby wee are renewed in the whole man after the image of God, and are inabled more and more to dye unto sin and live unto righteousnesse.

Q. what are the benefits which in this life doe accompany or flow from Iustification, Adoption, and Sanctification.

A. The benefits which in this life doe accompany or flow from Justification, Adoption, and Sanctification, are, assurance of Gods love, peace of Conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. what benefits doe beleevers receive from Christ at death?

A. The

A. The ſouls of Beleevers are at their death made perfect in holineſſe, and do immediatly paſſe into glory: and their bodies, being ſtill united to Chriſt, do reſt in their graves till the Reſurrection.

Q. What benefits do Beleevers receive from Chriſt at the Reſurrection?

A. At the Reſurrection, Beleevers being raiſed up in glory, ſhall be openly acknowledged and acquitted in the day of Judgement, and made perfectly bleſſed in full injoying of God to all eternity.

Q. What is the Duty which God requireth of man?

A. The Duty which God requireth of man, is Obedience to his revealed will.

What did God at firſt reveal to man for the rule of his Obedience?

A. The rule which God at firſt revealed to man for his Obedience, was, the Moral Law.

Q. Where is the Moral Law ſummarily comprehended?

A. The Moral Law is ſummarily comprehended in the Ten Commandements.

Q. What is the ſumme of the Ten Commandements?

A. The ſomme of the Ten Commandements is, to love the Lord our God, with all our heart, with all our ſoul, with all our ſtrength, and with all our minde: and our Neighbour as our ſelves.

Q. What is the Preface to the Ten Commandements?

A. The Preface to the Ten Commandements is in theſe words [I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.]

Q. What doth the preface to the Ten Commandements teach us?

A. The Preface to the Ten Commandements teacheth us, that becauſe God is the LORD, and our God, and Redeemer, therefore we are bound to keep all his Commandements.

Q. Which is the firſt Commandement?

A. The firſt Commandement is, [Thou ſhalt have no other Gods before me.]

Q. What is required in the firſt Commandemen t?

H. The firſt Commandement requireth us to know and acknowledge God to be the onely true God, and our God: and to worſhip and glorifie him accordingly.

Q. What is forbidden in the firſt Commandement?

A. The firſt Commandement forbiddeth the denying, or not worſhipping and glorifying the true God as God, and our God: and the giving that worſhip and glory to any other, which is due to him alone.

Q. What are we ſpecially taught by theſe words [Before me,] *in the firſt Commandement?*

A. Theſe words [Before me] in the firſt Commandement, teach us, that God who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having any other God.

Q. Which is the ſecond Commande nent?

A. The ſecond Commandement is, [Thou ſhalt not make unto thee any graven image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and ſhewing mercy unto thouſands of them that

that love me and keep my Commandements.]

What is required in the second Commandement?

A. The second Commandement requireth, the receiving, observing, and keeping pure and intire all such religious Worship and Ordinances, as God hath appointed in his word.

Q. *What is forbidden in the second Commandement?*

A. The second Commandement forbiddeth the worshipping of God by Images, or any other way, not appointed in his word.

Q. *What are the Reasons annexed to the second Commandement?*

A. The Reasons annexed to the second Commandement are Gods Soveraignty over us, his propriety in us, and the zeal he hath to his own Worship.

Q. *Which is the third Commandement?*

A. The third Commandement is, [Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltlesse that taketh his name in vain.]

Q. *What is required in the third Commandement?*

A. The third Commandement requireth, the holy and reverent use of Gods Names, Titles, Attributes, Ordinances, Word, and Works.

Q. *What is forbidden in the third Commandement?*

A. The third Commandement forbiddeth all profaneing or abusing of any thing whereby God makes himself known.

Q. *What is the Reason annexed to the third Commandement?*

A. The Reason annexed to the third Commandement, is, that however the breakers of this Commandement

may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement.

Q. *Which is the fourth Commandement?*

A. The fourth Commandement is, [Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

Q. *What is required in the fourth Commandement?*

A. The fourth Commandement requireth the keeping holy to God such set time as he hath appointed in his word, expressely one whole day in seven, to be a holy Sabbath to himself.

Q. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the begining of the World to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly imployments and recreations as are lawfull on other dayes, and spending the whole time in the publike and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy.

Q. *What*

Q. *What is forbidden in the fourth Commandement?*

A. The fourth Commandement forbiddeth the omission or careleſſe performance of the duties required, and the profaning the day by idleneſſe, or doing that which is in it ſelf ſinfull, or by unneceſſary thoughts, words, or works about worldly imploiments or recreations.

Q. *what are the Reaſons annexed to the fourth Commandement?*

A. The Reaſons annexed to the fourth Commandement are, Gods allowing us ſix dayes of the week for our own imploiments, his challenging a ſpeciall propriety in the ſeventh, his own example, and his bleſſing the Sabbath day.

Q. *which is the fifth Commandement?*

A. The fifth Commandement is, [Honour thy father and thy mother: that thy dayes may be long upon the the land which the Lord thy God giveth thee.]

Q. *what is required in the fift Commandement?*

A. The fifth Commandement requireth the preſerving the honour, and performing the duties, belonging to every one in their ſeverall places and relations, as Superiours, Inferiours, or Equals.

Q. *What is forbidden in the fifth Commandement?*

A. The fifth Commandement forbiddeth the neglecting of, or doing any thing againſt the honour and duty which belongeth to every one in their ſeverall places and relations.

Q. *What is the Reaſon annexed to the fifth Commandement?*

A. The Reaſon annexed to the fifth Commandement is a promiſe of long life and proſperity (as far as it ſhall ſerve for Gods glory, and their own good) to all ſuch as keep this Commandement.

Q. *Which is the sixth Commandement?*

A. The sixth Commandement is, [**Thou shalt not kill.**]

Q. *What is required in the sixth Commandement?*

A. The sixth Commandement requireth all lawfull endeavours to preserve our own life, & the life of others.

Q. *What is forbidden in the sixth Commandement?*

A. The sixth Commandement forbiddeth the taking away of our own life, or the life of our neighbour unjustly: and whatsoever tendeth thereunto.

Q. *Which is the seventh Commandement?*

A. The seventh Commandement is [**Thou shalt not commit adultery.**]

Q. *What is required in the seventh Commandement?*

A. The seventh Commandement requireth the preservation of our own and our neighbours chastity, in heart, speech, and behaviour.

Q. *What is forbidden in the seventh Commandement?*

A. The seventh Commandement forbiddeth all unchaste thoughts, words, and actions.

Q. *Which is the eight Commandement?*

A. The eight Commandement is, [**Thou shalt not steal.**]

Q. *What is required in the eight Commandement?*

A. The eight Commandement requireth the lawfull procuring, and furthering the wealth and outward estate of our selves, and others.

Q. *What is forbidden in the eight Commandement?*

A. The eight Commandement forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth, or outward estate.

Q. *Which is the ninth Commandement?*

A. The

A. The ninth Commandement is, [Thou shalt not bear false witnesse against thy neighbour.]

Q. *What is required in the ninth commandement?*

A. The ninth Commandement requireth the maintaining and promoting of truth between man and man, and of our own and our neighbours good name, especially in witnesse bearing.

Q. *What is forbidden in the ninth Commandement?*

A. The ninth Commandement forbiddeth whatsoever is prejudiciall to truth, or injurious to our own, or our neighbours good name.

Q. *Which is the tenth Commandement?*

A. The tenth Commandement is, [Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ore, nor his asse, nor any thing that is thy neighbours.]

Q. *What is required in the tenth Commandement?*

A. The Tenth Commandement requireth full contentment with our own condition, with a right & charitable frame of spirit toward our neighbour, and all that is his.

Q. *What is forbidden in the tenth Commandement?*

A. The Tenth Commandement forbiddeth all discontentment with our own estate, envying or greeving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Q. *Is any man able perfectly to keep the Commandements of God?*

A. No meer man since the fall, is able in this life, perfectly to keep the Commandements of God, but doth daily break them in thought, word, and deed.

Q. *Are all transgressions of the Law equally heinous?*

A. Some

A. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more heinous in the ſight of God then others.

Q. what doth every ſin deſerve ?

A. Every ſin deſerveth Gods wrath, and curſe, both in this life, and that which is to come.

Q. What doth God require of us, that we may eſcape his wrath and curſe, due to us for ſin ?

A. To eſcape the wrath and curſe of God due to us for ſin, God requireth of us Faith in Jeſus Chriſt, Repentance unto life, with the diligent uſe of all the outward means, whereby Chriſt communicateth to us the benefits of Redemption.

Q. What is Faith in Jeſus Chriſt ?

A. Faith in Jeſus Chriſt is a ſaving grace, whereby we receive, and reſt upon him alone for Salvation, as he is offered to us in the Goſpel.

Q. what is Repentance unto life ?

A. Repentance unto life is a ſaving grace, whereby a ſinner out of a true ſenſe of his ſin, and apprehenſion of the mercy of God in Chriſt, doth, with grief and hatred of his ſin, turn from it unto God, with full purpoſe of, and endeavour after new obedience.

Q. what are the outward means, whereby Chriſt communicateth to us the benefits of Redemption ?

A. The outward and ordinary means, whereby Chriſt communicateth to us the benefits of Redemption, are, his Ordinances, eſpecially the Word, Sacraments, & Prayer, all which are made effectuall to the Elect for Salvation.

Q. How is the Word made effectuall to ſalvation ?

A. The Spirit of God maketh the Reading, but eſpecially the Preaching of the Word, an effectuall means of convincing

convincing and converting sinners, and of building them up in holines and comfort through faith unto Salvation.

Q. *How is the word to be read, and heard, that it may become effectuall to Salvation?*

A. That the Word may become effectuall to Salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. *How doe the Sacraments become effectuall means of Salvation?*

A. The Sacraments become effectuall meanes of Salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit, in them that by faith receive them.

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible Signes, Christ and the benefits of the New Covenant are represented, sealed, and applyed to Believers.

Q. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are, Baptisme, and the Lords Supper.

Q. *What is Baptisme?*

A. Baptisme is a Sacrament, wherein the Washing with Water, in the name of the Father, and of the Sonne, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords.

Q. *To whom is Baptisme to be administred?*

A. Baptisme is not to be administred to any that are out of the visible Church, till they professe their faith in

Christ and obedience to him; but the infants of such as are members of the Visible Church are to be be baptized.

Q. *what is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporall and carnall manner, but by faith made partakers of his Body and blood, with all his benefits to their spirituall nourishment, and growth in grace.

Q. *what is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their Knowledge to discerne the Lords body, of their Faith to feed upon him, of their Repentance, love, and new obedience; least, comming unworthily they eat and drink judgement to themselves.

Q. *what is Prayer?*

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the Name of Christ, with confession of our sins, and thankfull acknowledgement of his mercies.

Q. *what rule hath God given for our direction in Prayer?*

A. The whole Word of God is of use to direct us in Prayer, but the speciall rule of direction, is, that form of Prayer which Christ taught his Disciples, commonly called, *The Lords Prayer.*

Q. *what doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, which is, [Our father which art in heaven,] teacheth us to draw neer to God with all holy reverence, and confidence, as chil-

dren

dren to a Father, able and ready to help us, and that we ſhould pray with and for others.

Q. *what do we pray for in the firſt Petition?*

A. In the firſt Petition, which is [**Hallowed be thy name,**] we pray, that God would enable us & others to glorifie him in all that wherby he maketh himſelf known, and that he would diſpoſe all things to his own glory.

Q. *What do we pray for in the ſecond Petition?*

A. In the ſecond Petition, which is, [**Thy kingdom come,**] we pray that Satans Kingdom may be deſtroyed, and that the Kingdom of Grace may be advanced, our ſelves and others brought into it, and keep in it, and that the Kingdom of glory may be haſtened.

Q. *What do we pray for in the third Petition?*

A. In the third Petition, which is, [**Thy will be done on earth, as it is in heaven,**] we pray, that God by his grace would make us able and willing to know, obey, and ſubmit to his wil in all things, as the Angels do in heaven.

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, which is, [**Give us this day our daily bread,**] we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his bleſsing with them.

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, [**And forgive us our debts, as we forgive our debtors,**] we pray, that God for Chriſts ſake would freely pardon all our ſins: which we are the rather incouraged to ask, becauſe by his grace we are inabled from the heart to forgive others.

Q. *What do we pray for in the ſixth Petition?*

A. In the ſixth Petition, which is, [**And lead us not into temptation, but deliver us from evil,**] we pray, that

God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. What doth the Conclusion of the Lords prayer teach us?

A. The Conclusion of the Lords Prayer, which is, [For thine is the kingdome, and the power, and the glory, for ever, Amen.] teacheth us to take our incouragement in prayer from God onely, and in our prayers to praise him, ascribing Kingdome, power, and glory to him: and in testimony of our desire and assurance to be heard, we say, AMEN.

The ten COMMANDEMENTS.

Exodus 20.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likenesse of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow downe thy selfe to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandements.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his name in vain.

IV.

IV. Remember the Sabbath day to keep it holy. Six dayes shalt thou labour & do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not doe any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that is thy neighbours.

The Lords Prayer.

Matth. 6.

Our Father which art in heaven, hallowed be thy Name, Thy Kingdome come, Thy will be done on earth, as it is in heaven, Give us this day our daily bread, And forgive us our debts, as we forgive our debtors, And lead us not into temptation, but deliver us from evill: For thine is the Kingdome, and the power, and the glory, for ever. Amen.

The Creed.

I Beleeve in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, *suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell* (a), *the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I beleeve in the holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveneſſe of sinnes, the resurrection of the body, and the life everlasting.* Amen.

a i.e. Continued in the state of the dead, and under the power of Death till the third day.

So much of every Question, both in the larger and shorter Catechisme, is repeated in the Answer, as maketh every Answer an entire Proposition, or sentence, in it selfe: to the end the Learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And

And albeit the ſubſtance of the doctrine compriſed in that abridgement, commonly called, *The Apoſtles Creed*, be fully ſet forth in each of the Catechiſmes, ſo as there is no neceſſity of inſerting the Creed it ſelfe, yet it is here annexed, not as though it were compoſed by the Apoſtles, or ought to be eſteemed Canonicall Scripture, as the ten Commandements, and the Lords Prayer, (much leſſe a Prayer, as ignorant people have been apt to make both it and the Decalogue,) but becauſe it is a brief ſumme of the Chriſtian faith, agreeable to the Word of God, and anciently received in the Churches of Chriſt.

CORNELIUS BURGES Prolocutor pro tempore.

HENRY ROBOROUGH Scriba.

ADONIRAM BYFIELD Scriba.

FINIS.